

REVIEW: *THE OATH OF BULONGDE*

Reviewed by 'Brug mo skyid འབྲུག་མོ་སྐལ་འཁོར། (Zhoumaoji 周毛吉,
Qinghai Normal University. 青海师范大学)



Liangjiong Langsa 亮炯·朗萨. 2006. *Bulongde shiyan* 布隆德誓言 [*The Oath of Bulongde*]. Beijing 北京: Waiwen chubanshe 外文出版社 [Foreign Language Press]. 375 pp. ISBN 7-119-04529-6 (paperback 36RMB).



Lainchung Nangsa (Stephen F Pomroy and Dong Rui, translators). 2016. *The Oath of Polungde*. Beijing 北京: Zhongyi chubanshe 中译出版社 [Chinese Translation Publishing House]. 761 pp. ISBN 978-7-5001-4335-2 (paperback 60RMB)

Liangjiong Langsa (Rnal 'byor gnam sa, Jiang Xiuying, Lainchung Nangsa)² was born in Ganzi County, Ganzi Tibetan Autonomous Prefecture, Sichuan. She worked as a teacher after graduating from university and then as a clerk. She has published three novels (*Bulongde Shiyan* 'The Oath of Bulongde', *Xunzhao Kangba Hanzi* 'Looking for Khams Men', and *Qingji Sangde'er* 'Love Sacrifice in Sangde'er'); and a prose selection *Huihong Qiannian Chama Gudao* 'Grand Millennia Tea-Horse Road'. *Bulongde Shiyan* ranked in the top ten bestsellers in many Chinese cities and has been termed "A Grand Heroic Song of the Tibetan Khams-pa."³ An English translation titled *The Oath of Polungde* was published in 2016.⁴

'Brug mo skyid. 2018. Review: *The Oath of Bulongde*. *Asian Highlands Perspectives* 51:319-332.

² I was unable to identify certain of the Tibetan equivalents for lexical items used in the Chinese original. Consequently, I use Pinyin to write these terms. I have made exceptions, however, which are listed in the Non-English Terms at the end of this review.

³ Pomroy and Dong Rui (2016).

⁴ It is one of "Reading China's Tibetan Stories" including *Erathem* (Tsring Norbu), *Kangba* (Dazhen), *Paper Plane* (Yan Yingxiu), *Purple Barley* (Nyima Pandor), *Hidden Face* (Gerong Zhuimei), *The Kangba Way* (Jiangyang Tsering), and *Mortals [Love] in Lhasa* by Pema Nadron (<http://bit.ly/2BCL5CM>, accessed 30 January 2018).

Liangjiong Langsa, a member of the Sichuan Provincial Writers Association and the China's Writers Association, has a publishing history dating to 1984.¹ In 2017, she was one of several vice-chairmen of the Ganzi Tibetan Autonomous Prefecture of the Chinese People's Political Consultative Conference.²

Liangjiong Langsa writes in Chinese, but the settings are in her "deeply loved homeland"³ - Kham Tibet. This is emphasized by her name, given by her parents, which translates as 'Highland Plateau Daughter'. Likewise, *Xunzhao Kangba Hanzi 'Looking for Kham Men'* and *The Oath of Bulongde* emphasize the heroic nature of Kham men (Xu Qin 2015:33).

Compared to the number of male writers, Tibetan women writers are few (Yangdon Dhondup 2017). Mkha' mo rgyal's *Phyur ba 'Dried Cheese'*⁴ published in 2015 is the first long Tibetan women's novel written in Tibetan language (Robin 2016:86). Tibetan women writers have published more in Chinese than in Tibetan. Xu (2015:14) and Yangdon Dhondup (2017) observe that Tibetan female writers writing in Chinese began publishing novels in the 1950s. Novels by Yixi Zhuoma, considered the pioneer of Tibetan women writing creative literary work in Chinese (Xu 2015:14), include *Mei Yu Chou 'Beauty and Ugliness'* and *Qingchen 'Early Morning'* are both in the context of the Liberation of China (Xu 2015:14).

Meizhuo, another productive Tibetan woman writing in Chinese, has published a number of works. Her two long novels, *Taiyang Buluo 'The Sun Tribe'* and *Yueliang Yingdi 'The Moon Camp'*, present stories set in the 1930s to 1940s (Xu 2015:15-16). In contrast, Liangjiong Langsa's *Bulongde Shiyan* tells a story of Tibetan chieftains in Kham area in the late Qing Dynasty. Her choice of historical background in her novel thus predates other Tibetan women writers.

Bearing some similarity to the novel under review, Alai (b. 1959), a Tibetan male writer, published *Chen'ai Luoding 'The Dust Settles'* (published in English as *Red Poppies*) about a Tibetan chieftain's family in Kham from its heyday to its decline. In contrast, Liangjiong

¹ <http://bit.ly/2FsMe1V>, accessed 30 January 2018.

² <http://bit.ly/2DLg6X4>, accessed 30 January 2018.

³ From a single page, unnumbered preface to *Bulongde Shiyan*.

⁴ See my review ('Brug mo skyid 2017).

Langsa's tale of the Wengzha Chieftain in *Bulongde* makes good use of the story of a caravan boy trading along the Tea-Horse Road.

"Bulongde," the setting of the novel under review, translates as 'residence of majestic mountains and glorious rivers', and can also be rendered 'man from the auspicious valley'. Consequently, another appropriate title for this novel is *The Oath of the Man from Auspicious Valley*. The title of the novel thus highlights the setting, main character, and heroism of Khams men. A saying goes "Religion in Dbus gtsang, men in Khams, horses in Amdo." Khams men have earned this sobriquet for strong physiques and brave, heroic souls.¹ Liangjiong Langsa praises the heroism of Khams men and enhances the Khams ethnic spirit both in *Bulongde Shiyan* and *Xunzhao Kangba Hanzi*.² Moreover, the ancient Tea-Horse Road³ is another important setting in the novel of *Bulongde Shiyan*, where the heroism of these men are not only presented through struggle against aristocratic oppression, but also proved through overcoming the harsh environment (Xu Qin 2015:33).

Bulongde Shiyan consists of twenty-three, untitled chapters. A few lines of brief description appear just under the number of each chapter in "Contents." These lead-ins describe the characters and theme of the chapters, alerting the reader to key events. Furthermore, at the top of each chapter in the actual text is a quote reflecting moral lessons in the chapters. These quotes are from such works as *Danzhu'er*, *Epic of King Gesar*, and *the Eight Great Tibetan Dramas*,⁴ folk sayings, and poems written by figures such as the sixth

¹ Many Tibetans contend that Khams men are stronger and physically larger than men from other Tibetan areas and perform well during conflicts.

² Liangjiong Langsa (2006: Xu [Preface]: no page number).

³ The Tea-Horse Road began in Sichuan and Yunnan provinces, ran along a center of tea production in the eastern foothills of the Hengduan Mountains, crossed the Hengduan Mountain range and canyons of several major rivers, and then reached India (Yang nd).

⁴ *Danzhu'er* (*Bstan 'gyur*) refers to a Tibetan translation of a collection of Indian commentaries on the Buddha's teachings. *Epic of King Gesar* (*Ge sar rgyal bo'i sgrung*), often described as the longest literary work in the world, praises King Gesar, ruler of the legendary Kingdom of Gling, who subdued various negative spirits that disturbed Tibetan areas. *The Eight Great Tibetan Dramas* (*Bod kyi zlos gar chen mo brgyad*) include *Chinese Princess Wencheng*, *King Nor bzang*, *Snang sa 'od 'bum*, *'Gro ba bzang mo*,

Dalai Lama (Tsangs dbyangs rgya mtsho, 1683-1706) and well-known figures in Tibetan religious history such as Mi la ras pa (1040-1123). Here are two examples of such quotes:

The brave little wild horse in northern Tibet
 Raises its head high though dead
 Not hoping for freedom
 But because of its natural resolution

The white snow lion king in the west
 Remains in snowy mountains though cold
 Not because it has nowhere to go
 But because of its integrity as a ruler

The king of birds in the east,
 Flies high in the sky without stopping
 Not because it fears falling
 But because its goal is to reach the clouds
 - Song of Mi la ras pa (Liangjiong Langsa, 2006:132)¹

Dear Clouds, please let me tell the way you are to go, please remember my message you are to take. When exhaustion comes to you along the way, rest on the mountain peak. When thirst can no longer be endured, drink river water.

Dear Clouds, when you reach her side, if she is still asleep, please don't wake her. Accompany her and sleep for an hour. Please don't let her tender arms leave me again when she meets me in a momentary dream.
 -- from *Danzhu'er* (Liangjiong Langsa, 2006:324)²

Heroism, a core concern of the novel, is expressed through a young man with two names, which represent his two identities. "Langji" is the name given by his parents when he was born in the family of Wengzha,

Gzugs kyi nyi ma, Pad ma 'od 'bar, Don yon don 'grub, and Dri med kun ldan.

¹ My translation.

² My translation.

Chieftain of Bulongde. Langji's father, a compassionate chieftain, established a school for all children, regardless of their social class in the area of his control. He ruled with sympathy and compassion, reduced taxes, and eliminated such cruel punishments as gouging out prisoners' eyes and cutting off their tongues. His fame and benevolence were widely praised and took root in the hearts of those in Bulongde, except for Duoqi Wangdeng and Zeren Changzhu. The former was his stepbrother and Zeren Changzhu was Duoqi Wangdeng's housekeeper.

Hatred and enmity emanated from Duoqi Wangdeng's jealousy toward Langji's father, Wengzha Along Jiebu, and his ambition to take the chieftain's position. With help from Zeren Changzhu, Duoqi Wangdeng murdered Wengzha Alun Jiebu and became the new Wengzha Chieftain of Bulongde. Duoqi Wangdeng also wanted Langji's mother, Zega, to be his wife. However, Zega had promised Wengzha Alun Jiebu that she would raise Langji as the rightful heir to the Wengzha chieftainship. Therefore, she escaped from Bulongde with Langji in an attempt to reach her brother, the Headman of Maikaxi Hegu - an attempt that required some six years.

To avoid Duoqi Wangdeng's men, Zega and Langji avoided thoroughfares, instead crossing vast grasslands, climbing snow-covered mountains, sleeping in caves, and often going hungry. When they herded sheep for a nomad family in return for shelter and food, they were beaten by a local headman who accused them of stealing his property. Consequently, Zega eventually died from hardship and illness.

Finally, with help from a caravan chief, Sangpei Luobu, who saved his mother and him from hunger and cold, Langji found his uncle, with whom he lived for about three years. However, after mistreatment from his uncle's wife and son, Langji returned to the caravan group using the name Jianzan.¹

The Sangpeiling Caravan, started by Sangpei Luobu's father, regularly traversed Khams areas by horse, exchanging tea, silk, and other goods for local products. Strong young men from Sangpei Valley made up the caravan crew. Like other caravans, the Sangpeiling Caravan traded their products for locals' animal skins, carpets, and

¹ This name translates literally as 'strong praise'.

livestock products. Other mobile merchants included outfits acting on behalf of temples, chieftains, and aristocrats that collectively created a broad, complex market on the Tea-Horse Road. During festivals or religious ceremonies in places such as Bulongde, caravans and merchants formed a large temporary trade center. Caravans with sufficient manpower and capital that frequently traveled made considerable profits.

Once Jianzan was taken in by the caravan, he was accepted and raised as the son of Sangpei Luobu, who eventually understood Jianzan's past and desire for revenge. Sangpei Luobu taught him to wait patiently until he was both mentally and physically ready to confront the cruel Wengzha Chieftain, Duoji Wangdeng.

Jianzan gradually became the most outstanding boy on the caravan - brave, strong, kind, and just - and helped Sangpei Luobu lead the crew on the basis of principles and justice. He withstood the harsh environment and attacks from robbers and wild animals along the trade route, maintaining the safety of goods and crew. His upright character, good looks, and extraordinary skills gained him fame and prestige among the caravans. Observing Jianzan's many good points, Sangpei Luobu wanted Jianzan to lead the caravan with his own son, Tasen, when he retired from caravan work. Nevertheless, the idea of avenging his parents had taken root in Jianzan's mind and each of his actions was planned to accomplish this mission without consideration of other possibilities for his life.

The Sangpeiling Caravan regularly stopped at Bulongde to trade with Wengzha Chieftain and others living nearby. On such occasions, Jianzan did his best to get near his hated enemy, Duoji Wangdeng.

In the year Jianzan was twenty-two years old, Duoji Wangdeng took part in horse race festivities held in Bulongde. He took aim at a round target painted in three different colors with an arrow passed from the first Wengzha Chieftain. He missed, thus failing to successfully complete this key ritual. According to Xirao Huofo, the religious master of Langze Monastery, a nearby monastery supported by Wengzha Chieftain, Duoji Wangdeng was then required to find a twenty-two-year-old man who was born in the year of the horse hit the target with the same arrow and bow that he had used. If this young

man missed the target, misfortune would befall Duoji Wangdeng. By happenstance, Jianzan was the right age and zodiac year. Jianzan hit the target, which delighted Duoji Wangden and gave Jianzan the opportunity to enter Bulongde Palace, where he caught the attention of Duoji Wangdeng's two princesses.

Saducuo, the elder daughter, was brave and intelligent, and also ambitious and cruel, like her father. Without sons, Duoji Wangdeng planned for her to be the next Wengzha Chieftain of Bulongde. Saducuo directly expressed her love to Jianzan, which led him to temporarily forget his desire for revenge. However, when he witnessed Saducuo mercilessly killing a rare red doe with a white mouth that was nursing its fawn in a forest near Bulongde, he rid himself of illusions and sympathy for Duoji Wangdeng's family. He then made every effort to gain Duoji Wangdeng's trust under the guise of Saducuo's love and also his friendship with Wocuoma, the younger sister.

A few years earlier, Jianzan had failed in an assassination attempt. During a religious ceremony held in Langze Monastery, Jianzan attempted to shoot Duoji Wangdeng in the crowd, but had mistakenly killed Duoji Wangdeng's housekeeper, Zeren Changzhu, who was dressed in the same clothes as his master. Duoji Wangdeng ordered his men to capture the killer, who was disguised in red from head to toe, and who was riding a reddish-brown horse. They failed after Jianzan rushed across a deep, frigid river and disappeared in the forest on the other side. This incident made Duoji Wangdeng more cautious and surround himself with additional guards.

During a summer picnic, Jianzan failed again when trying to kill Duoji Wangdeng by thrusting a knife into his chest. Jianzan was captured and incarcerated in Bulongde Palace's dungeon. Duoji Wangdeng was seriously injured and it is a long while before he recovers. Though ashamed that she is in love with her father's attempted killer, Saducuo does not deny her true love for Jianzan, the only man she ever truly admired and loved. While assisting her father maintain his authority and power, she asks Wocuoma to give medicine to Jianzan to help him recover from wounds caused by beatings and whippings and the dungeon's miserable conditions.

After meeting Wocuoma twice, Jianzan no longer hides his love and reveals his true identity. Wocuoma gradually accepts that her father killed Wengzha Alun Jiebu to steal the position of chieftain and then helps Jianzan escape.

Jianzan and Wocuoma's betrayal enrages Duoqi Wangdeng and Saducuo, who try every means to capture Wocuoma and kill Jianzan, but fail. Meanwhile, Jianzan and his friends, Tasen and Nima, attack the chieftains who had killed their loved ones. Helping the poor and weak with what they steal from the chieftains, earns them the praise of the common people, and the curses the chieftains and headmen.

Over the years, many areas of Khams suffered from both natural disasters and exploitation of the ruling class, which translates into a group of nearly a thousand rebels. Under Jianzan, Tasen, and Nima's leadership, the rebels abide by principles and regulations. No longer committed to attacking a few chieftains and headmen, they march from place to place, defeating chieftains in the vast Khams area and freeing people from oppression.

As the number of chieftains decreases, the stronger ones unite and send for support from the Qing Dynasty government. After several battles between Wengzha Chieftain Dorji Wangdeng and the rebels, both sides suffer many casualties. In order to capture Jianzan, Saducuo deceives Wocuoma with the message that their mother is about to die and suggesting she come to Bulongde Palace, where she kills her with a dagger.

Finally, a fire set by Saducuo consumes Bulongde Palace, and kills everyone in it, including Jianzan and Duoqi Wangdeng. Saducuo is now alone and has control over great wealth, but feels no happiness. Full of grief and regret, she atones for her misdeeds by giving alms to those in need and by circumambulating a sacred mountain.

Jianzan and the other Khams men were the heroes in the turbulent time of the Chieftains. Jianzan's mission to kill Wengzha Duoqi Wangdeng and avenge his parents gradually becomes a goal to overthrow the rule of the chieftains and the aristocrats - a rule shared by many Khams men. Resembling Khams men, the female characters in Liangjiong Langsa's works display both masculine and feminine attributes. They have strength, determination, and independence in tandem with compassion and grace.

The novel's female characters also feature Wengzha Duoji Wangdeng's wife, Silang, who assisted her husband in maintaining the chieftain's palace. She shows sympathy to underlings, empathy that is similar to the Caravan Chief's lover, a weaver named Songjicuo, who shows motherly love for the young caravan men. Finally, an unnamed pregnant serf in Mantuya displays an impressive ability to bear pain as she delivers a baby as a foreman kicks and whips her.

Readers might find the early chapters of the novel somewhat slow paced and confusing. However, after Jianzan reveals his connection with the former Wengzha Chieftain Alun Jiebu in Chapter Eight, the previous chapters come into focus.

Characterization of the protagonist is done well. Periodically, readers visualize a naïve little boy confronting difficulties and obstacles after his escape from Wengzha Chieftain Duoji Wangdeng for about six years. Once he becomes Jianzan, readers visualize a brave, intelligent young man planning revenge and opposing those in power on behalf of the weak. Furthermore, the brief description of each chapter and the quotes from various Tibetan literary works instead of titles give each chapter a fresh perspective, and remind readers of traditional Tibetan moral teachings.

The English translation - *The Oath of Polungde* - by Pomroy and Dong Rui differs from the Chinese original in several ways. A brief description of each chapter in "Contents" and the quotes at the beginning of each chapter have been replaced with a very brief title giving the main topic of the chapter. Moreover, the names of the people and places in the English version are written in a non-Wylie Romanized form of Tibetan.¹

The English translation of this novel retells the story in the process of the plots as in the Chinese version. The songs have been translated to present meaning and also rhyme. Some effort to present people and place names in a Tibetan context is also evident, e.g., Nyima (Nima), Gyapo (Jiebu), and Tsega (Zega). Nevertheless, the elimination of the titles of the chapters and the quotes presented at the top of each chapter as presented in the Chinese language version,

¹ For example, "Gyaltsen" is used for "Bulongde Shiyan," rather than the Wylie "Rgyal mtshan."

weakens the moral intention of the novel and alters the author's unique way of presenting the novel. The English version would also have benefitted from careful copyediting, which would increase the book's appeal to an international, English-literate readership.

Liangjiong Langsa's focus includes ordinary people as well as chieftains. Moreover, Liangjiong Langsa's female characters in *Bulongde Shiyan* have important roles. Their existence and voices are witnessed and heard. Saducuo, for instance, rules and makes decision on behalf of her father as he recovers from serious injury.

Bulongde Shiyan is well worth reading for those with an interest in Tibetan chieftains, social issues in Kham Tibet in the late Qing Dynasty (1644-1912), and more generally, to those with an interest in Tibetan history and culture, and the production of literature by Tibetan women writers in China in the early twenty-first century. The novel has made noteworthy contributions in terms of Tibetan history and related social issues, as well as rich contextualization of female and male protagonists.

REFERENCES

- 'Brug mo skyid. 2017. Review: *Phyur pa*. *Asian Highlands Perspectives* 45:66-72.
- Alai (Howard Goldblatt and Sylvia Li-chun Lin, translators). 2003. *Red Poppies: A Novel of Tibet*. Boston: Mariner Books/Houghton Mifflin.
- Alai 阿来. 1998. *Chen ai luo ding* 尘埃落定 [*The Dust Settles*]. Beijing 北京: Renmin wenxue chubanshe 人民文学出版社 [People's Literature Press].
- Lainchung Nangsa (Stephen Francis Pomroy and Dong Rui, translators). 2016. *The Oath of Polungde*. Beijing: Chinese Translation Publishing House.
- Liangjiong·Langsa 亮炯·朗萨. 2006. Xu 序 [Preface] in Liangjiong·Langsa 亮炯·朗萨. *Bulongde shiyan* 布隆德誓言 [*The Oath of Bulongde*]. Beijing 北京: Waiwen chubanshe 外文出版社 [Foreign Language Press] (one unnumbered page).
- Meizhuo 梅卓. 1995. *Taiyang Buluo* 太阳部落 [*The Sun Tribe*]. Beijing 北京: Zhongguo wen lian chuban gongsi 中国文联出版公司 [China Federation of Literature Publishing Company].
- . 2009. *Yue liang ying di* 月亮营地 [*The Moon Camp*]. Lanzhou 兰州: Dunhuang wenyi chubanshe 敦煌文艺出版社 [Dunhuang Literature and Art Press].
- Pomroy, Stephen F and Dong Rui 董锐. 2016. Lainchung Nangsa in Laichung Nangsa (Stephen F Pomroy and Dong Rui 董锐, translators) *The Oath of Polungde*. Beijing 北京: Zhongyi chubanshe 中译出版社 [Chinese Translation Publishing House] (introductory blurb, unnumbered page).
- Robin, Françoise. 2016. Literature, Tibet in Kathleen M Nadeau and Jeremy a Murray (eds) *Pop Culture in Asia and Oceania*. Santa Barbara, California: ABC-CLIO, 85-87.
- Xu Meiheng 徐美恒. 2015. Lun zangzu sandai nvzuojiade xiaoshuo chuanguzuo 论藏族三代女作家的小说创作 [On the Creation of Novels by Three Generations of Tibetan Female Writers]. *Xibu Xuekan* 西部学刊 [*Journal of the West*] 14-21.

- Xu Qin 徐琴. 2015. Minzu jingshende zhuixunyu xiezhao: Liangjiong Langsade wenxue fengjing 民族精神的追寻与写照：亮炯·朗萨的文学风景 [The Pursuit and Portrayal of Ethnic Spirit: Liangjiong Langsa's Literary Landscape]. *Hubei Minzu Xueyuan Xuebao* 湖北民族学院学报 [Journal of Hubei Minzu University] 33:90-93.
- Yang Fuquan. nd. The Ancient "Tea and Horse Caravan Road," the "Silk Road" of Southwest China. *The Silkroad Newsletter* <http://bit.ly/2Gvrtny>, accessed 30 January 2018.
- Yangdon Dhondup. 27 November 2017. A Short History of Tibetan Women Writers. *WAGIC Women and Gender in China*. <http://bit.ly/2nS9G2m>, accessed 12 February 2018.
- Yixi Zhuoma 益希卓玛. 1980. *Mei Yu Chou* 美与丑 [Beauty and Ugliness]. China Academic Journal Electronic Publishing House. <http://bit.ly/2FA3Eu8>, accessed 23 February 2018.
- . 1984. *Qingchen* 清晨 [Early Morning]. Zhongguo Shaonian Ertong Chubanshe 中国少年儿童出版社 [China Children's Press].

NON-ENGLISH TERMS

'gro ba bzung mo འགྲོ་བ་བཟང་མོ།

A Lai 阿莱

a mdo ཨ་མདོ།

bod kyi zlos gar chen mo brgyad བོད་ཀྱི་ལྗོས་གར་ཆེན་མོ་བརྟུན།

bodhisattva, byang chub sems dpa' བྱང་ཆུབ་སེམས་དཔལ།

bstan 'gyur བསྟན་འགྱུར།

Bulongde 布隆德

Bulongde Shiyan 布隆德誓言

Chen'ai Luoding 尘埃落定

Dalai Lama 达赖喇嘛

Danzhu'er 丹珠尔

dbus gtsang དབུས་གཙང་།

don yon don 'grub རོན་ཡོན་རོན་འགྲུབ།

dri med kun ldan འི་མེད་ཀུན་ལྡན།

Duoji Wangdeng 多吉旺登

Ganzi 甘孜

Gesar, ge sar གེ་སར།

gling གླིང་།

gzugs kyi nyi ma གཟུགས་ཀྱི་ཉི་མ།

Hengduan 横断

Huihong Qiannian Chama Gudao 恢宏千年茶马古道

Jiang Xiuying 蒋秀英

Jianzan 坚赞

khams ཁམས།

Langji 郎吉

Langze 郎泽

Lariga 拉日嘎

Liang jiong · lang sa 亮炯 · 朗萨

Maikaxi Hegu 麦卡西河谷

Mantuya 曼图亚

Mei Yu Chou 美与丑

Meizhuo 梅卓

mi la ras pa མི་ལ་རས་པ།

mkha' mo rgyal མཁའ་མོ་རྒྱལ།

Nima 尼玛

pad ma 'od 'bar པད་མ་འོད་འབར།

phyur ba ཕུར་བ།

Qing 清

Qingchen 清晨

Qingji Sangde'er 情祭桑德尔

rgyal mtshan རྒྱལ་མཚན།

rnal 'byor gnam sa རྣལ་འབྱོར་གནམ་ས།

Saducuo 萨都措

Sangpei Luobu 桑佩罗布

Sangpeiling 桑佩岭

Sichuan 四川

Silang 丝琅

snang sa 'od 'bum སྤང་ས་འོད་འབུམ།

Taiyang Buluo 太阳部落

Tasen 塔森

tsang dbyangs rgya mtsho ཨངས་དབྱངས་རྒྱ་མཚོ།

vajra, rdo rje, རྡོ་རྗེ།

Wenchen 文成

Wengzha 翁扎

Wengzha Alun Jiebu 翁扎阿伦杰布

Wocuoma 沃措玛

Xirao Huofo 西饶活佛

Xu Meiheng 徐美恒

Xunzhao Kangba Hanzi 寻找康巴汉子

Yixi Zhuoma 益希卓玛

Yueliang Yingdi 月亮营地

Zega 泽尕

Zeren Changzhu 泽仁昌珠